

The American Friend

Old Series
Vol. XLV No. 3

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New Series
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Pacific School of
Religion
Berkeley, Calif.

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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WORLD CONSULTATIVE COMMITTEE IN SESSION

The American members of the Friends World Consultative Committee met together before the regular sessions of the Fellowship Council began on Saturday, January 22. One closed session was held for the committee members only which was followed by an open meeting attended by other interested persons attending the meetings of the Council.

The World Consultative Committee was called together as a result of the action suggested by Minute 27 of the Report of the Friends World Conference held last September at Swarthmore and Haverford Colleges. Thirteen members of the committee, consisting of persons appointed temporarily by the Board of Directors of the A. F. S. C. and by several of the Yearly Meetings, were present to discuss the purpose of forming the committee and its probable functions and to adopt a form of organization and procedure.

Stress was laid on the necessity of avoiding duplication of activities already being carried by existing Quaker groups. It was also felt that the building up of a committee which should be in character truly representative of all Friends in the Americas was of the utmost importance. For this reason the members present at this first meeting felt that they could not proceed with the formation of a permanent organization until more Yearly Meetings have made appointments to the Committee. It is expected that definite action can be taken at the next meeting of the committee which will be held at the time of the Friends General Conference in June at Cape May, New Jersey.

Temporary officers chosen to carry on the functions of the World Consultative Committee, American Section, until that time are as follows: *Chairman*, Alvin T. Coate, Indianapolis, Indiana; *Vice-Chairman*, Anna Cox Brinton, Pendle Hill, Wallingford, Pennsylvania; *Secretary*, Leslie D. Shaffer, 20 South 12th Street, Philadelphia, Pennsylvania; *Asst. Secretary and Treasurer*, Barbara L. Cary. Advisory members, William Eves III and J. Passmore Elkinton.

The Second Annual Meeting of the American Friends Fellowship Council was held in Washington, D. C. on January 22 and 23. The meetings were well attended and representatives from many of our Yearly Meetings were present.

Among those present were: Walter C. Woodward, Milo S. Hinckle, William

J. Sayers, Indiana; Richard R. Newby, Harold S. Matthews, Iowa; Clement M. Biddle, J. Franklin Brown, New York; Alvin T. Coate, Fredric E. Carter, Western; David M. Edwards, Kansas; J. Passmore Elkinton, Anna Griscom Elkinton, Philadelphia; Margaret T. Carey, Bliss Forbush, Baltimore; Raymond Binford, North Carolina; Erica Hodgkin, London; Ryumei Yamano, Gilbert and Minnie Bowles, Japan; Gertrude and Howard Kershner, C. Marshall Taylor, New York; also Lucretia Way Fitts, State College, Pennsylvania; Joshua and Edith Cope, Ithaca, New York; Charlotte Winnemore, Columbus, Ohio; Edith F. Bacon, Cleveland, Ohio; Burritt M. Hiatt, Wilmington, Ohio.

Rufus M. Jones in his address on "Friends and Their Frontier Problems" and David M. Edwards in his address on "The Essentials of Quaker Fellowship" both spoke with prophetic inspiration and defined clearly some of the essential steps which the Society of Friends must take in the future. Fuller accounts of the addresses will appear in the Friends papers in the near future.

David M. Edwards stated Friends have now reached the "Third Frontier." The first frontier was that of geographical expansion. The second frontier was the Industrial Revolution. The frontier we face is that of Social relationships with its tremendous problems of war, the totalitarian state, paganism, and economic insecurity. He further outlined some of the steps we would have to take to meet the needs of our day if Friends are not to fail on our new frontier. We must have a better blending of Mysticism and Evangelism. We must have a truer blending of Theology and Philosophy. We must have a clearer conception of the purposes of the Church. We must be able through more sympathetic eyes to see beneath the differences which appear on the surface, the great underlying principles, in which we are all united. These principles which give us unity and true fellowship are found in our recognition of the value of an individual, the availability of God and the essentiality of Jesus in giving supreme value to personality.

The religious significance of Intervisitation was emphasized by Anna J. Branson as she helped us to understand that Intervisitation is just the revival of an old Christian practice. She announced that two hundred twenty-five Friends living in twenty-five differ-

ent states have agreed to visit at least four meetings not in their own Yearly Meeting. This would make a total of nearly a thousand intervisitations. Rufus M. Jones explained that the derivation of the word "Lady" came from the Anglo-Saxon word which designated the person in the castle who gave out bread. The Lady was the bread-giver. In our program of Intervisitation there is a wide field of service in which we are to be givers of the spiritual bread of life.

The life and growth of the New and United Meetings was considered. The following Meetings have now established definite affiliation with the Fellowship Council: State College, Pennsylvania; Cleveland, Ohio; Honolulu, Hawaii; Ann Arbor, Michigan; Detroit, Michigan; Madison, Wisconsin. The Wider Quaker Fellowship continues to grow in numbers. There are now 242 members who are corresponding with the Council and are receiving helpful literature of interpretation.

Janet Payne Whitney gave a moving and impressive review of our Quaker literature and pointed out the effectiveness of literature as a means of sharing our Way of Life.

S. EMILY PARKER SAILS FOR SPAIN

S. Emily Parker, of Richmond, Indiana, sailed for Spain, January 15, for relief work under the auspices of the American Friends Service Committee. She will join the staff of Esther L. Farquhar, who has organized child feeding and other refugee aids in Southeastern Spain.

Representing the United Christian Youth Movement, Emily Parker will aid in children's colonies as a recreation instructress. She is the former Executive Secretary of the Young Friends Board of the Five Years Meeting and active in Christian youth circles. During the depression, she was active in child feeding and relief in the coal fields of West Virginia under A. F. S. C. direction.

This organization, which is maintaining non-partisan relief work in both Loyalist and Nationalist territory, reports desperate food shortage in Catalonia and great suffering from lack of clothing and bedding in the mountainous northern provinces under Nationalist control. The situation in Government territory is aggravated by an influx of Spanish refugees ejected from France and by recent orders to Madrid civilians that all women and children be evacuated.

In a renewed appeal for funds to meet the winter distress, John F. Reich, Secretary of the Quaker Committee on Spain, stated, "Now, if ever, is the time to help. The hunger of many thousands of children is reaching famine proportions."

THE AMERICAN FRIEND

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Editor

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We Live Cautiously

NOW and then, as one reads, a sentence fairly rises from the page as a snow-capped peak thrusts itself from a low range of mountains into the azure sky. We found two such sentences in quick succession the other day in reading articles submitted for publication. One appeared in our last issue, the other appears in this. They are strikingly related.

In a letter to be found on the appropriate page this week, occur the words: "A cautious Quakerism wins no adherents." Entirely apart from the context, good enough in itself, here is a statement to give us pause. It carries no indictment—it merely states a general fact, a fact as true of other groups and organizations as of Friends.

If readers were asked to characterize the Society of Friends as it exists today, what would they reply? It could hardly be inclusively done in a word, but many of us would doubtless agree that one of the words would be "cautious." Except for some social adventuring which gives us a good front, but in which comparatively few of us participate, we are strong for pursuing the even tenor of our way. The daring and sometimes shocking action of our now illustrious spiritual forbears, we recall with pride, but as for ourselves and our day—well, we have attained a place of social respectability that we do not wish to have disturbed. Is it not so? How otherwise do people express surprise here and there, to learn that Quakers still exist in any number? The author of the recent excellent biography of Lucretia Mott implies that Friends have practically passed out of the picture. Yet there are two groups of Friends in the very city of which he is a resident—and it is not a very large city at that!

It is not to be implied of course that we should go out and do something sensational in order to attract attention. This is certainly no time for Friends or any other group to lose balance and proportion and act on mere impulse. We should be sane, but not necessarily safe. Caution is an excellent virtue, but we should not over-emphasize it into a vice.

There must first be the basis of deep and sound conviction of the Christian truth for which we stand, and of the kind of social action that should come out of that truth. As cogently set forth in our preceding issue, we do need greater spiritual depths for wider social tasks—but the latter we must face, as true

Friends, a little more squarely, more courageously and more concretely than we are inclined to do. It is a cause for disillusionment and disappointment on the part of some "convinced" Friends on entering our fellowship to find us timorous and inert in applying some of the fundamental principles of our faith.

We are prone to generalize our "wider tasks"—to make them so wide that we overlook them in the limits of our own communities. It is easy to be brave in declaring for social justice by wholesale—it is easy, so very easy, to be cautious in dealing where we live with questions involving human welfare. We need more concern in the concrete to be convincing.

In considering the "hot spots" in the world order—or disorder—we need not look to foreign geography. There are plenty of them in nearly all our communities, and just as hot and perplexing. In some of the former cases, between peoples and nations, Friends have exercised a mediating and a reconciling influence. Why may we not do so at home? Is it because we ourselves are too nearly implicated in local situations, or have friends who are?

To be more explicit (lest we be accused of being too cautious), take the industrial tension that exists in so many of our town and cities. How can we ignore this situation, implicit with so much bitterness, strife and privation? It is not a question of our "taking sides," but rather of adhering to certain clear principles of cooperation and justice and placing those principles alongside the vexing questions at issue. As a model or example of such procedure, we cite the statement recently made by the American Friends Service Committee which appeared in our issue of January 6.

Other "conflict areas" offer situations that admonish us against being too cautious to be Christian. We talk much about racial understanding and fair play in the abstract but are slow to take a social risk in our home town—even in our home meeting—toward creating closer fellowship with those of another color and securing for them a larger degree of consideration. In theory, we are strong for the principle of good will and cooperation in our economic life, but shy away from a practical demonstration as offered by a consumers' cooperative, lest we be thought disloyal to the established order. At one time we inveighed loudly against the use of liquor in all its evil aspects. Now that intoxicants have become not

only socially respectable but smart, what have we to say? Gambling in various forms has become almost a national mania, manifesting itself about us on every hand. Popular periodicals blazon their filth from every news stand. We yield free filth in public print but when free speech is denied some brave soul on the ground that the speaker is "subversive" of the public good, we quietly "take it." Yes, we live cautiously.

Now for the other sentence that caught our attention. In the last issue there appeared an item telling how historic Archdale Meeting in North Carolina is manifesting renewed life and vigor, concluding with this: "Its future will be greater than its past." That's a great word. Can we say it for the Society of Friends as a whole? Not by living cautiously. We like to think we follow in the train of George Fox, William Penn, John Woolman, Stephen Grellet, Anthony Benezet, Elizabeth Fry, John Bright, Joseph Sturge, Lucretia Mott, Susan B. Anthony and Jane Addams. It was they and others of the same heroic qualities who created and maintained the Quaker tradition of which we are justly proud. They did not achieve this through living by the rule of caution.

One of the notable martyrs to the free spirit in this country was Elijah P. Lovejoy, who was killed by

a mob at Alton, Illinois, for persisting in his efforts to publish an anti-slavery paper. His death electrified the country and aroused the public to the danger which threatened democracy. One of the many meetings of public protest was held in Faneuil Hall in Boston. We are told that the attorney-general of Massachusetts had opposed the strong resolutions there presented, charging Lovejoy with presumption and declaring that he "died as the fool dieth." This was too much for one young man in the audience. Striding to the platform, Wendell Phillips poured forth his soul in an extemporaneous speech which George William Curtis once declared to be one of the three great orations in the history of our country. Years afterward, in writing of Lovejoy, Wendell Phillips said: "Looking back, how wise as well as noble, his course seems! Incredible almost that we should even have been obliged to defend his prudence. What worldwide benefactors these imprudent men are! How 'prudently' most men creep into nameless graves; while now and then one or two forget themselves into immortality."

Back now to our arresting sentences: "A cautious Quakerism wins no adherents." "Its future will be greater than its past." We rest the case with Friends. Who of us will forget ourselves into immortality?

The Church and Reunion

A Quaker View

By Herbert G. Wood in "The Baptist Times," (England)

Looming large on the religious horizon is the question of Christian unity. Interest in the Reunion movement has been greatly quickened by the Oxford and Edinburgh Conferences which authorized the setting up of a World Council of Churches. We are glad to reproduce this statement of a Quaker viewpoint given by one whom many of our readers came to know and love, when he was among us last Fall.

WHAT kind of society did our Lord intend his church to be? On our answer to that question, our attitude towards the movement for reunion will depend. The deepest inspiration of the modern ecumenical movement is indeed the conviction that Christ meant his followers to form one fellowship. The *disjecta membra* of organised Christianity are being roused and drawn together by the prayer recorded in John xvii. So long as Christians remain sundered from one another, they are less than loyal to the Christ who prayed that they might all be one.

It is frequently assumed—but it is by no means obvious—that the unity for which Christ prayed must be expressed by Christians joining in a single organisation. But clearly the fundamental requirement is mutual recognition, the sense of belonging together. The church of Christ was to be a fellowship of the Spirit, created and inspired by the love of God revealed through the grace of Lord Jesus. "A society of friends" is but another way of spelling "the fellowship of the Spirit." Christians should be such a society, because they possess and exhibit the same Spirit, because they share in a life which is eternal, because they are all alike responding to God's upward calling in Christ Jesus. If we are privileged to be

called friends of God, we only enter into our privilege as we become friends of truth and friends of one another.

The unity of Christians can be felt and appreciated even while we are sundered by a variety of traditions and by historical separations. As William Penn said: "The Humble, Meek, Merciful, Just, Pious and Devout Souls are everywhere of one Religion, and when Death has taken off the Mask, they will know one another, tho' the divers Liveries they wear here make them strangers." But why should we wait for death's liberating hand to reveal our essential kinship? We may even now undo the estranging effects of our "divers Liveries," and come to delight in many of the varied forms in which Christianity clothes itself. We may say with Isaac Penington:

"How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians, in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning and loving one another in the several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices! For this is the true ground of love and unity—not that such a man walks and does just as I do, but because I feel the same spirit and life in him."

If the common life is too rich to be expressed in the same practices, or in the same forms of worship, Friends doubt the wisdom of trying to embody it in a common creed. Popularly, Quakers are supposed to have no creed, and they themselves are in no small degree responsible for fostering that supposition. If the Society has no creed,

in the sense of fundamental Christian convictions, it would have no claim to belong to the Christian Church. Friends are committed to the great Christian affirmations. But, from the first, the followers of George Fox have questioned the wisdom of insistence on elaborate creeds and discouraged the use of them as tests of membership. It seems to me that even the Apostles' Creed should not be regarded as the basis of agreement between the Churches or as the minimum standard of belief which a man must profess to accept if he is to be admitted into the Church.

In the past, as Rendel Harris once pointed out, the use of creeds as tests has always meant letting into the Church some who ought to be kept out and keeping out some who ought to be let in. The man of true Christian spirit and scrupulous honesty is often kept out; the man of ready assent and sometimes harsh judgment—the man whom R. H. Hutton described as belonging to the "Hard" Church—is let in, though his temper may be profoundly un-Christian.

If any creed test be thought to be necessary, let it be of the simplest. The actual historic creeds are not the best interpretation of the Christian faith as we hold it today. The emphasis in the historic creeds is determined by controversies with which the average layman is certainly unfamiliar. Friends would be willing, and certainly should be willing, to recognise the place which the creeds may have as historic documents. To understand both the meaning and the development of the Christian faith, the creeds must be retained and studied; but Friends do not expect that the Churches will be drawn together on the basis of theological definitions and elaborate credal statements. The test of a man's fitness for church membership should be sought rather in the realm of character and conduct than in the realm of formulated beliefs.

In the fellowship of the Spirit, responsibility for ministry and discipline will rest upon every member. In the terms of the New Covenant each one is to know God, from the least to the greatest. In the Church of Christ each one has an anointing from the Holy One. This does not imply an atomistic, individualistic view of the Christian life. We are still dependent on one another, but each one has something to contribute, and the witness of God in each individual heart and life must never be despised or overridden or forgotten. There will be beginners and more mature scholars in the school of Christ, but those who are more advanced in spiritual things are not to lord it over the faith of the babes in Christ, and the fellowship of Christians should be so organised that the fullest opportunity is given for the humblest Christian to take his or her right share in ministry and discipline. This does not exclude leadership, or even official ministers, though, so far as Friends are concerned, they have (in England) felt it right of recent years to abandon the recognition of special gifts in the vocal ministry in order to emphasize the responsibility of all for the publication of truth.

While some forms of leadership and ministry may have their rightful place in the spiritual democracy which it seems to Friends the Church of Christ was intended to be, there is no place for an official hierarchy conceived on the model of the Roman Empire, and ecclesiastical authority is always alien to the spirit of Christ when it takes on a political character. If we may distinguish prelacy from episcopacy, and define a prelate as a bishop who relies for his authority on a State appointment and exercises it in the spirit of a civil magistrate, then there is no room for prelacy in the Christian Church, though leadership can conceivably be found in an episcopal order. In the discussions of the ministry connection with faith and order, Friends will feel obliged to resist all tendencies to equate the Church more particularly with official ministers. With

the Independents we have to insist on the priesthood of all believers.

Friends would unite with the early Separatists not only in affirming the priesthood of all believers, but also in regarding the Church as a pilgrim church, or rather as a society of explorers. Faith has been likened to a camp—not of armed men, but of explorers on the march. Such a camp the Church of Christ should be. Just as the Pilgrim Fathers covenanted to walk together in the ways of God known to them or to be made known hereafter, so the whole company of Christians should be filled with that spirit of adventure and expectation. And the exploration is practical and social even more than intellectual. We are trying to understand and embody in our relations to one another the meaning of God's love. We are to grasp with all saints the length and breadth and depth and height, and the Church of Christ as a society of friends is dedicated to that enterprise.

Perhaps I should add a word on the Quaker attitude toward the sacraments. The majority of our fellow Christians are agreed that baptism and the Lord's Supper are sacraments instituted by our Lord himself, and are prepared to retain them as essential or normal features of the life and order of the united Church. Friends do not much expect to persuade the vast majority of Christians to forego the use of the two sacraments, but they believe that it is still necessary for the spiritual welfare of the Church that at least one group of Christians should try to demonstrate that the gift and graces of the Holy Spirit are not tied up in any exclusive way to baptism and the Lord's Supper. It is quite possible that early Friends drew too hard and sharp a distinction between inward and outward, and underrated the value of symbolic actions like the sacraments; but the Society will still bear witness to the non-necessity of the sacraments so long as so many of our fellow-Christians retain the formula, "Not dipped, not Christianed." But at this stage of the ecumenical movement, Friends believe that the cause of union and understanding can best be furthered by making use of every opportunity of joining in one another's worship, and also of acting together in the proclaiming of truth, in standing for national righteousness, and ministering to human needs in Christ's name.

Each Nation is Amazed!

From the Federal Council of the Churches

For Race Relations Sunday, February 13

"And they shall come from the east and from the west and from the north and from the south and shall sit down in the Kingdom of God."—Luke 13: 29.

"To allow the Church's lines of action to be determined by racial discrimination denies the Gospel whose proclamation is its task and commission."—Oxford Conference, 1937.

JUST after the World War, one night on an Italian ship in the Mediterranean, three nationals engaged in a discussion about liberty and independence; one was a Lithuanian, one a Syrian and one an Armenian. One man's country had just established an independent government; the second man's country had just been made a French protectorate; and the third man's country had lost its national status, ceasing to exist. This illustrates what war does to peoples when it forces the drawing of new boundary lines. It may emphasize self-determination for groups as an objective of fighting, but it still leaves racial confusion. The treaty which followed the World War brought the realiza-

tion of national aspiration to some racial groups but dashed the hopes of others. Racial consciousness has been very keen for the past twenty years.

Not only is there a keen racial consciousness in our modern world, but each national group is quite ready to give advice on another nation's racial problems. We in America have felt keenly and said much about the treatment of Jews in Germany. More than one group in America has expressed its opinion of the policy of Great Britain in India. On the other hand, any church assembly in Great Britain can be aroused by the un-Christian treatment of Negroes in the United States. Each nation is amazed at the un-Christian attitudes of another in the matter of race relations.

Any real solution of race relations requires that each nation face its own problems. Before we in America can tell other nations what to do we must confront our own distressing situation. It is not an easy thing for a nation like the United States to assimilate so many foreign-born when some insist on maintaining too close a connection with their native lands. We must remember, however, that each national group has made a lasting contribution to our composite civilization. The churches can do much to interpret that contribution and make it an integral part of the community life. They can also do much to prevent unfair and unjust treatment of foreign groups in every section of our country. National political blocs under unscrupulous leadership, the housing of poor foreigners in dirty tenements and the contemptuous attitude toward other races are things for which the churches must bear a share of responsibility.

There are some small minority groups whose right to any decent standard of living has been seriously challenged: the Orientals on the western coast and the Mexicans along our southwestern frontier. While many arguments are advanced about the difficulty of admitting Orientals, it still remains true that there is something decidedly un-Christian and unstatesmanlike about our Oriental Exclu-

sion Act. Most of the churches show little concern about this because no Orientals are in their churches and their members never see any except the Chinese laundryman. Seeing few evidences of poverty in a southwestern town, a visitor asked, "Are there no poor people here?" A prominent layman in a Protestant church answered, "none—except a few Mexicans." Later the visitor saw, on the outskirts of the town, rude habitations of planks, tin and canvas which housed these Mexicans in dirt and squalor. The churches cannot escape responsibility for such living conditions.

The major racial problem in America is the relation of Negroes and whites. There have been changes in attitudes as our white and Negro people face life together. There are still, however, many wrong attitudes and glaring discriminations against Negroes. It is more difficult for Negroes to hold their jobs or to regain them when laid off; during the depression suffering among Negroes has been tragic. The housing of Negroes in towns, in cities and rural districts is a disgrace to any nation. Educational opportunities for Negroes are far from adequate in many sections of the country, and the distribution of public school funds is grossly unfair where separate schools exist. Civil and political rights are denied.

As Negroes strive for justice a small number have come into leadership in American life in the face of great obstacles; but much larger numbers have no chance for any decent standard of living. Justice involves not only recognition of the rights of the leaders but also better chances for the masses. The Negro and white leaders must become more Christian in a common service to the masses of both groups. It does not help much for the Negro to tell the white leader he ought to be more Christian; nor does it help much for the white leader to tell the Negro he must be more Christian. God help us all to be better followers of Him who recognized no racial distinctions in His Kingdom.

God may have Eternity but we have only a little while to solve our problems and be Christian!

The Ministry of Friendliness

By Norval E. Webb

THERE is a ministry which, in the push and hurry of the day, seems to have been neglected. We have been anxious about the ways by which we might more effectively minister to people. Evangelism has held a large place in most of our meetings. May it not be true that we have overlooked one of the most effective means of evangelization? Have we neglected the ministry of friendliness?

There was a time when we seemed to have more time to be friendly. In recent years we have become too busy to pause for that friendly chat with our neighbor. Our own latchstrings are not out as invitingly as they once were. We hurriedly brush by our friend on the street. Our faces are set toward a point where we must arrive without loss of time! The friendly word is not spoken. The heart that might have been warmed by a friendly greeting remains cold. Is it any wonder that such a one might not be drawn to sit down with us in a fellowship of worship on Sunday morning, if we fail in the ministry of friendliness as we rub elbows on the street?

Jesus made much of the ministry of friendliness. When he with his disciples traveled down the dusty road, he turned aside many times to minister to someone in need. He was a friend of outcasts. It did not matter to him that organized religion or society had placed the stamp of dis-

approval on an individual. To such a one Jesus was a friend. Even though his face was "steadfastly set toward Jerusalem," a blind man's cry caused him to turn aside to heal the blind in a ministry of friendliness. Nor do we find any discrimination in his ministry. The high and the low, the rich and the poor—all were recipients of his friendliness.

Have we lost some of our effectiveness because we have failed to follow the Master at this point? We recall that a certain pastor was rather severely criticized because he was too friendly with "the man on the street." Yet out of that friendliness many of those men were turned to the church. Some years ago at a conference of ministers and workers, Alexander C. Purdy, in one of his addresses, quoted a little poem which expresses the thought better than many words could do:

"The parish priest of austerity

Climbed up in the high church steeple

To be near God,

So that he might hand his word down to the people;

And in sermon script he daily wrote

What he thought was sent from heaven;

And he dropped it down on the peoples' head,

Two times one in seven.

"In his age God said, 'Come down and die'.
And he cried out from the steeple,
'Where art thou Lord?'
And the Lord replied, 'Down here among thy people.'"

The effective ministry of friendliness will become a reality when all of us become friends in spirit as well as Friends in name. We are familiar with the poem, "The House by the Side of the Road." There is an interesting story back of that poem, of a man who really lived in such a house and was a "friend to man." Many weary travelers turned in at his gate to drink from the spring of cool water and to rest in the shade. However, most of us do not find those in need of friendliness turning in at our gates. If our friendliness is to become effective we will have to seek out the opportunities for friendliness. Our example should be that of Jesus on the dusty highway, seeking out those in need of his ministry. This little poem, copied down at the sessions of a service club convention, may be more in keeping with the Spirit of Jesus:

"So I say, let me walk with the men in the road,
Let me seek out the burdens that crush.
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend,
Is the man who has learned how to live.

"I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry the load,
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road."

Friendliness has been the marked characteristic of the Society of Friends from the beginning. Notable examples of this can be found in our attitude toward the Indian and the Negro; the reconstruction work during and after the war; and more recently the work in Spain. All of these are great ventures of friendliness. The great need is for this spirit of friendliness to become common to all of us. In the common walks of life, where we rub elbows with our fellowmen daily, there too is the need for the ministry of friendliness.

Organized evangelism is essential, but nothing can take the place of the friendly ministry of each individual in the daily walk of life. Perhaps our evangelism has failed, when it has failed, because there has not been the background of friendliness. Perhaps each individual needs to ask himself this question: Am I a friend in spirit as well as a Friend in name?

Clinton Corners, New York.

Celebrate Fiftieth Anniversary

News Letter from Whittier

THE Whittier, California, Ministerial Union sponsored a series of union evangelistic services, January 9 to 19, inclusive, with Frank W. Dell, evangelist. Morning devotional meetings were held at the Federated Presbyterian Church, children's afternoon meetings at the Methodist Episcopal Church, and general evening meetings at the Christian Church. Young People's meetings were held each Sunday at the Christian Church at 6:30.

Homer L. Morris, prominent member of the American Friends Service Committee, has been a welcome guest in our midst. He was present at the Church Night dinner on January 5, bearing the message during the Prayer Meeting hour. He spoke especially of the "Child Feeding" in Germany by the American Friends Service Committee following the World War and of later developments. Again, Sunday afternoon, he met with a group in the Social Hall of the church, telling of the successful work accomplished by the committee in the coal regions of Tennessee and in the present work camps. He conferred with prominent Friends of Whittier in the interest of Service in southern California.

Willard O. Trueblood, recently returned from a visit to Friends Mission Fields in Africa and Palestine, gave a most

stirring message at the morning service on January 9, to a large and much interested congregation. He told of living conditions in general, of the mission schools, the hospital, and the great heart hunger of the natives, especially the youth, for education and to know the Way of Life Eternal.

On Sunday, December 12, Whittier Friends celebrated the fiftieth anniversary of the establishment of the meeting. The minister, O. Herschel Folger, spoke from the theme, "Then and Now." He also told of the dedication of the present church building in 1917, and said, "According to the records, Emma Coffin is the only one present today of the six who sat on the platform at the dedication service." At the evening service the same day, the choir presented the Christmas Oratorio by Saint-Saens, with Frank Pursell, director, and Grace Dixon, organist.

Following the Church Night dinner on December 15, Dr. Herbert Tebbetts showed colored pictures and gave descriptions of the National Parks and Monuments of the Southwest. Ben Brownell played fine accordion music.

A beautiful Christmas service in which all the departments of the Bible School participated was held during the Church School hour on the Sunday preceding

Christmas. "White Gifts" were carried to the platform by members of the various classes, from the "tiny tots" to the oldest. These were later distributed to worthy Whittier residents by a special committee. Effie McAfee of New York, who is spending the winter in California, spoke at the evening service out of her wide experience as teacher, world traveler and missionary.

The annual Christmas morning prayer meeting was held at the church at seven o'clock, Walter Butler and Frances Williams leading. The church Christmas party was held on Thursday evening preceding Christmas, with a special treat for the children.

The Men's Chorus gave the music at the evening service on December 26. The pastor gave a short address, after which Beatrice Folger recited the Christmas story, "A Rushing of Wings."

The Church Night dinner on January 5 was a special banquet for the older members of the church. A table was set aside for the ten couples present who had been married fifty years or thereabouts, and the congratulations of the group were expressed to them by Mary Reynolds. Four other couples were eligible for the honor but were unable to be present.

Religion Looks at Contemporary Conditions

OUR SOCIETY NEEDS TRUE "CONSERVATIVE" SPIRIT

By BISHOP F. J. McCONNELL

A few years ago there came to my attention an account of a meeting of educators in whose discussion two masters of boys' schools took part. One educator prided himself on the fact that his school within a given period of years dismissed four hundred boys as failures. In his school, he averred with pride, it was the policy to cut and prune to the uttermost.

The other educator replied that his institution had received some of the boys whom the first school had sent home. By patient study of the individual cases they had, in the vast majority of cases, found that there was some way of teaching the youth who at first had failed to get hold of a particular study. Then the headmaster went on to point out that many of the boys who had been first rejected and then been given another chance had gone through the greatest colleges and post-graduate schools of the country with entire credit, in some cases taking a higher scholastic rank than those whose school careers had opened more auspiciously.

What the headmaster made clear was that the standard methods of education will not fit all growing minds, that some minds, very slow at taking first steps, move with marvelous swiftness after they once settle into their stride. In other words, an educational system ought not to pride itself on the size of its human waste heap.

The higher social conscience always has stood aghast at the idea of any kind of human waste heap. No man should be cast aside simply because he proves to be a poor instrument for a given task. A higher social conscience demands that he be found another task. The reason for this point of view is that men are always ends and not means.

A man may indeed pride himself rightfully on being as good an instrument for his chosen task as he can make himself, but no man should use another man merely as material or instrument. To lose a man, or cast him on a waste heap, because he does not have the proper task, is to fail at one of the points for which a high social order labors.

I may say further that in dealing with men, whom society in its best development takes as the end of its efforts, society should always seek to lead the powers of men into their fullest expres-

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

THE IMPORTANCE OF THE ORDINARY MAN

By DR. HARRY EMERSON FOSDICK

Minister, Riverside Church,
New York City

Lincoln said that God must like the common people or else he would not have made so many of them, but that would be sheer sentimentality according to the idea frequently advanced today which regards the common people as but the ball and chain around the ankles of advancing genius. Moreover, it is not difficult to see the factual basis for this new doctrine. Creative minds do have a desperate time dragging along the reluctant mass of mankind. Whether one thinks of Copernicus in astronomy or Pasteur in medicine, how far ahead the leaders go and with what ignorance and obduracy the mob drags behind!

Our eyes have been mainly centered on the producer, the genius, the creative spirit, the pioneer who has swung the door of new eras. How we have been taught to exalt and admire him! I call your attention, however, to the consumer, to the multitudes of plain men and women who never will invent new moral ideas and spiritual faiths, but who, every day of their lives, consume them, create a demand for them, good, bad or indifferent. Those who create the demand create the future.

If you wish a text, take it from the last verse of Paul's twelfth chapter in his first letter to the Corinthians: "Desire earnestly the greater gifts." That is a consumer's text. Paul does not say, Create the best gifts, produce the highest spiritual ideals and faiths. Common men and women cannot do that, the geniuses must do that. But he does say, Be desirers of them, be consumers of them, create the demand for them. "Desire earnestly the greater gifts."

The most immediate way to help any one is not by contributing anything to him but by calling out the best from him. Look back across your life and think of those whom with endless gratitude you now remember who never contributed anything to you except this greatest thing of all—they habitually called out your best. It was said of one man that a stranger could not stop under an archway with him to let a passing shower go by without emerging from the experience a better man. It was not that in that passing moment the recipient of the blessing had anything in particular contributed to him, but he did have the best in him elicited by a

sion. There is nothing to be gained in casting anything out if there is any possibility of transforming it into anything of worth.

One of the most essential needs of our day is to get hold of this thoroughgoing conservative spirit. It is this spirit which would set men against war, against the loss of energy in conflict of any sort, against all industrial and social schemes which hamper the free growth of men's lives. Men are not raw material to be used up for society or for the State or even for the church. They are not tools to be wielded until their edges become blunt and then thrown away. This is the true conservatism. And society must take that conservatism into cognizance if a social state is to exist for the good of men.

SIDWELL FRIENDS SCHOOL IN WASHINGTON

The Sidwell Friends School in Washington, D. C., a coeducational day school, was founded by the late Thomas W. Sidwell in 1883. He acted as Principal for fifty-three years, and since his death in 1936 the school has been under the guidance of a board of trustees, with Albert E. Rogers as Headmaster.

Through the years the school has stood for a high educational standard coupled with what Thomas Sidwell called the "essential spirit of simplicity, sincerity, and friendliness." A peculiar quality of the school is the international character of the student body, arising both from its location and the fact that it is a Friends school. In recent years there has been a gradual effort to move the school from its original site in downtown Washington to the suburban residence of Thomas Sidwell. This movement will be completed in a few weeks when the last group will join the others at 3901 Wisconsin Avenue.

It is the wish of the school that Friends in the other parts of our country should know that there is in Washington a school which is actively operating to maintain the standard of education which springs directly from the spirit and philosophy of Friends.

magnetic personality who instinctively, from every one he met, desired earnestly the best gifts.

One of the most socially destructive things that any one can do is simply to love something low—not produce it, mark you, but just love it and, by loving, vote for it and so encourage its production. Consider wide areas of our literature, our drama, our movies. Note the salacious bent, the diabolical cleverness, or the brutal frankness of the sex appeal, or the incitement to criminality. You blame the author. So do I. You blame the producer. So do I. But there is some one else who is even more responsible—the consumer.

He is the real tempter. He goes up by millions ringing money on the counter, saying, I will pay you hundreds of thousands of dollars for something more like that. Therefore, desire earnestly the best gifts. If enough of us do that, we will get them. We may not be able to write great books, produce great scenarios, but if enough of us want them we will get them. The most powerful social force in the world is a public that likes something and wants it.

Apply this truth to our intimate, personal relationships. Even when we set up a home, we commonly think of it in terms of a producer's function. We are creating a home, we say. But the fineness of a home is how largely a consumer's function! In these most intimate relationships of life, day by day, what are we calling out each from the other—husband from wife, wife from husband, parents from children, children from parents? In these intimate relationships what responses are we summoning? The fineness or the tragedy of a home comes how largely from that!

Sometimes one goes into a store and, asking for an article, receives this answer: No, we do not have that, we used to have it but there was no demand for it; you are the first person in five years who has asked for it; we have dropped it out of stock because it was not called for. One often meets lives like that. They started well; potential fineness was in them at the first, but they lived in a home or they moved in a social circle or they worked in business offices where not the best but the worst was called for. Their fineness has dropped out of stock. It was not asked for. Ah, my soul, desire earnestly the best gifts.

Only those who are willing to furnish the fuel and pay the price keep the light of religion glowing. The consecrated soul shines because selfishness and sin and even harmless pleasures are consumed on the altar of sacrifice and self-denial.

FORNEY HUTCHINSON.

IMPLICATIONS OF THE FAILURE OF JESUS

BY EDGAR H. STRANAHAN

III.

To find a synonym for a failure, history leads us to the year of 1812. Napoleon was heading the then greatest army ever mustered. On to Moscow he went. Now it is September, Moscow burns. Supplies fail. On October 19 he starts back to France. Villages are deserted, no food is found, it snows. Death stalks and Napoleon is utterly routed. Failure is spelled out with dead horses and men, and a defeated, depleted army.

With this picture of failure in mind, it is hard to transfer our thought to Jesus and say, "He failed." Yet it is true, he failed—and still fails.

Follow him as he visits and revisits Jerusalem. He startles the Doctors; he cleanses the temple; he talks with Nicodemus. An infirm man for thirty-eight years waits for his voice and then is healed. Amid shouts and acclaim, Jesus enters the city. He meets the best minds of the city and they are confounded. All this and then—"O Jerusalem, Jerusalem, how often would I have gathered you and ye would not." Jesus failed to win Jerusalem.

Jesus was reared in Nazareth. There he preached his first sermon. There he was led to the brow of the hill that he might be pushed off to death. "He could do no mighty work" in Nazareth. Here he failed.

One day out on the road there came running to him a splendid young man. He appeared all that he really was, rich, cultured, refined, clean, earnest, enthusiastic, earnestly seeking. Jesus loved him. He tried his best to win that young man. There was to be no leniency, no compromise, but Jesus did want him. Jesus needed him. But Jesus failed.

After an entire night in prayer, Jesus

selected twelve men to be his intimate companions. There is every reason to believe Jesus used his best insight and most enlightened judgment in this selection. He knew the importance of his choice. He chose those capable of doing the things he desired done. To one of these men Jesus gave an important office. This man heard Jesus talk about the use of wealth, the abuse of wealth, the need for loyalty, the requirements of surrender. To him Jesus pointed out the glories of his kingdom. To him Jesus pledged his comfort and guidance. But this man stole, he lied, he schemed and as a traitor he sold his Lord and sealed the betrayal with a kiss of apparent friendship, and then committed suicide. Jesus could not hold Judas. As far as keeping Judas in the way he himself was going, Jesus failed.

Some of you have perhaps been saying, "You are not quite fair!" "Jesus and Napoleon are not alike. Your thinking is not straight."

But you will grant, surely, that there was a failure in each one of these separate cases in which Jesus was involved? You will likewise grant, will you not, that in each case Jesus did his very best? Did not Jesus try every probable method to attain a certain definite end or purpose? Jesus did not obtain what he tried to achieve, and does not that mean failure? By now you have said just what was on your mind and heart, "But it was not Jesus' fault." Of course it was not his fault. Not Jesus, but Jerusalem, Nazareth, the rich young man, Judas—these were blamable.

The real gist of my message is just this. Don't attach immediate victory to every undertaking of Jesus. As much as Jesus may try, as much as he may do, as much as he may love, the desired end may not be reached.

Man, through his own unwillingness, his open refusal, his lack of confidence, his defiant disobedience, his downright sin, can and does thwart the purposes of God as expressed in the love of Jesus.

All the riches of his Grace are freely offered, but the individual must, without external forcing, make the decision as to his attitude. Out of the sad experiences of our lives, we can all testify that all too often Christ has wept over us as over Jerusalem, "Ye would not."

But thanks be to God, it is not all failure. Jesus' love is not all consumed in failures. Victory is possible. Conquest is made. The calling of Christ is upward and some go that way. Even though it be a cross, we may relate ourselves to it and be lifted nearer my God to thee, if we will.

Thanks be to God who gives us the victory through Jesus Christ our Lord. By our response the failures disappear. Jesus, when he fails, does so because mankind fails.

CREATIVE FAITH

Within a plant there breathes a flower;
Within a seed the tree;
They demonstrate creative power
Of faith in you and me.

A man believes in God to find
That God believes in him;
Together, they in heart and mind
Produce life's synonym.

We wonder at the word create,
As faith unfolds its wings;
Then, realize each has its mate
To share what union brings.

Creative faith, in action, shows
What God and men possess,
And by this means a kingdom grows—
The fruit of righteousness.

J. R. W.

A MOMENTOUS DECISION

Letter to Young Friends on Becoming Active Members

This letter was recently written by Durham Monthly Meeting in Maine to two of its associate members on their transferal to the Active list. We reproduce it for its fine spiritual content, and because it may well prove helpful to other meetings in the Christian nurture of their young people.

Dear Young Friends:

When Associate members of the Society of Friends desire to become Active members, three people from the Pastoral Committee are chosen to talk with them about the step they are taking. We were coming to talk with you, but being unable to get together at this time we are sending you this letter instead. We hope you will read and re-read it carefully. If you care to reply, your letters will be greatly appreciated; and if there are questions you would like to ask, please be free to speak or write to your pastor or us and we will do our best to answer. We, too, have had to learn many things and ask many questions.

You are now becoming Active members of the Society of Friends—friends of Christ and friends of mankind. There is no greater step to be taken in life than when you recognize God as your Heavenly Father and Jesus Christ, his Son, as your Savior, guide and friend; when you, coming to the years of understanding, say to God, "I will, with Thy help, live a life that will please Thee as Thy child. Forgive me for my past mistakes, and help me each hour from now on to know Christ as my Savior as he keeps me from making those mistakes again or any others; and use me to do Thy work."

When you think of God, not only as the creator of all things, but as the Spirit of Love, the Giver of all good gifts, and of Jesus his Son through what it says about him in the Bible, your heart will be so warmed with love for him that the desire to live the way he wants you to becomes as natural as the desire to eat. The beautiful part of it all is, however, that God desires your companionship and longs for you to live as he created you—"in his own image." Through his Holy Spirit he speaks to you and you feel his love and guidance and care.

There is no confusion of names—God, Jesus, the Holy Spirit—for Jesus said, "I and my Father are one," and "I will come to you. . . even the Spirit of truth." It is through this Spirit (or we might say this motive or Supreme Desire) directing and influencing all of our lives, keeping us from sin, as we say

"saved," that we are guided in all things, and that we know the companionship of Christ.

You can understand now why it is so important to dedicate the life to Christ in youth, for the good plans of God cannot be carried out in us until we let him guide us. How it would spoil a good story to start reading in the middle without knowing what has gone before! Or, how hard it would be to learn algebra if one started in anywhere in the back of the book without a foundation of its rules and principles! So, how much more the life is spoiled if lived in ways which ruin it at first!

As the Holy Spirit guides our lives we come to learn certain things which we hold as true. For example, if our bodies are temples of God, as the Bible says, then human life is sacred; therefore we can take no part in war which destroys human life. If we believe in God, and "God is Love," then we must practice love, and not fear and revenge. Better our lives be taken, as was our Master's, than that we take part in war which kills others; yet always we remember we are called to *live* for him.

Still thinking of the sacredness of life and of the body which houses it, we realize that a brain befuddled with alcohol or a system poisoned by alcohol, drugs or tobacco, cannot function at its highest for Him, so we keep ourselves clean of them, and try to help others to do likewise. Every one is as much God's as we are, so our hearts are troubled when others do not follow him, and each one's problems become ours. We cannot let others destroy themselves and be unmoved. As far as we are concerned, this sacredness of life goes into such things as even the choice of reading, amusements in which we participate, and companionships we cultivate, and, it makes us choose useful occupations, and leads us to be perfectly honest in our business relations. So much trouble between employer and employee originates in a lack somewhere of this honesty. It is an honesty which does away with need for the taking of oaths, since our word is enough, and oaths are required only because of fear of dishonesty. We also find that simplicity of dress and manner of living suits our interpretation of life and gives us more time and money for the promotion of good causes.

We said there is no greater step you

can take than when you determine to live as a child of God should. In becoming an Active member of the Society of Friends you are saying to the world that you are taking this step, and your daily life from now on will be your continual declaration. Some groups of Christians baptize their members with water as a symbol of sins forgiven, but when you ask God to forgive you and you feel the satisfaction of knowing that he has, you then know that water on the outside of the body cannot add to what God has done, although many find pleasure in that old Jewish custom recorded in the Bible. More than that, when we realize that no sin stands between us and God, and that all the light and love and power and wisdom of God are now waiting to find expression in our lives, there comes over us such a flood of love and gladness in this sureness that Christ is really living now in us, that we have tried to describe it as the "Baptism of the Holy Spirit"—the Holy Spirit cleanses and gives us newness of life (as water cleanses and refreshes the body), and symbols become useless.

The same applies to what some call the "Communion Supper," another Jewish custom which Jesus observed with his disciples. As food and drink nourish the physical body, as studying develops the mind, so prayer and listening to the voice of God within ourselves, and the recognition of the companionship of God in every act of life, nourishes our spiritual lives and develops us into children of God with all that implies. Each meal is in this sense "Communion," for whenever we "break bread" we remember Christ as he commanded, and we nourish our bodies, his temples, and know the indescribable joy of his presence with us. Again, symbols become useless.

This is a momentous decision you have made. The Society of Friends stands in the world as a group of individuals who live God-directed lives, who help better the lives of their fellow men, and steadfastly refuse to have anything to do with war or the preparation for war; who do not need to and will not take oaths; who are honest, temperate, and kind as well as just; in short, who humbly say in word and deed, "We are the children of God and friends of all men." Now you are saying to the world, "I am one of this group." It is a tremendous avowal.

The most talented, the most highly trained minds and hands, and those who do only the simplest, useful and needful duties of life, all have a part in the Society of Friends. We welcome you with your talents dedicated in love to Christ and his Kingdom.

For the Pastoral Committee of Durham Monthly Meeting,

LELIA S. MARSTALLER.

INTERPRETATION

The green silence of the grass,
The white silence of the snow,
The blue silence of the sky,
The black silence of the night—

All inarticulate,
Yet mutely eloquent.

ALBERT W. MACY

LATEST NEWS ON AFFAIRS IN WEST CHINA

The Friends Service Council closes its financial year on November 30, to enable us to get a report to London by the close of December, and I have been burning the "midnight oil" (electric light) for several evenings closing the year's accounts. I posted the statement by airmail via Hongkong this afternoon. Our first-class mail and papers are getting through to us, altho often delayed. Thus far we have been able to get funds through the regular channels. We do not know how long these conditions will continue, but up to the present we have not been seriously affected.

Nearly a month ago the Phelps family which stopped off in Kobe for a time reached Chengtu after flying from Hongkong to Hankow. Later two other families, each with several children, which were originally with the Phelps family, came through Shanghai and arrived safely here. The route by which they traveled after leaving Shanghai appears now to be closed. Leonard Tomkinson of the Friends' Mission had an uneventful journey by rail from Canton to Hankow and is here in our home now. He expects in a few days to go to Tungchwan for a visit to the outstations.

We originally planned to hold Yearly Meeting in Suining, but it is difficult to secure automobile transportation there, so it is now proposed that a smaller representative meeting be held in some city (Chengtu, Chungking or Tungchwan) more accessible, or that a Yearly Meeting be held in one of these three centers. Years ago I should have felt able to walk to and from Yearly Meeting (I walked all the 286 miles from Chungking to Chengtu twice, and practically all the way on another occasion), but now the thirty miles per day is too much and I welcome the advent of the automobile. If I do not walk I have to have a four-bearer chair and another carrier to take my bedding, etc., so auto travel costs me little more than half of the cost of the old method. Our family has not yet travelled by air, which is four or five times as expensive as travel by bus. In April, 1936, after I had been out a month traveling among the outstations in the Tungchwan and Suining districts I walked over eighty li on two different days without becoming very weary, but I had worked up to this gradually.

The Union Theological College has had a special class of three women and eight men for a month's training, closing next Tuesday. This additional teaching has given me a very full schedule, but the class has been keen and appreciative. All our schools are unusually crowded, with refugees from East China.

NEW SPRING BOOKS

SUCCESSFUL CHRISTIAN LIVING

By Harry Emerson Fosdick

Here again is a book of the inspirational sermons of Harry Emerson Fosdick,—twenty-five sermons which speak to the contemporary problems of men and women.

\$1.50

MUST WE GO TO WAR?

By Kirby Page

Although the author states that this book was written for men, he subtitles it "Must American Women Send Their Men to Fight in Europe or Asia?" One of the clearest thinkers on the ethical problems of the day, he surveys the causes of war, its true nature, a variety of possible methods of preventing war, and the duties of church, synagogue and individual persons in regard to this great issue.

\$1.00

MAKE LIFE WORTH LIVING

By Joseph R. Sizoo

There are some things which religion cannot do,—many things which it can do. In this book, the author of which has had wide experience in dealing with people, is given a frank discussion of what religion can do for the individual and for the group.

\$1.75

CHILDREN OF LIGHT

Edited by Howard H. Brinton

This book, edited by Howard H. Brinton, Director of Pendle Hill, honoring Rufus M. Jones on the occasion of his seventy-fifth birthday is one which you will want for your library. It is an account of the history, thought and achievements of Friends here and abroad. The various chapters are written by prominent writers of contemporary Quaker thought and include "Hebraica and the Jews in Early Quaker Interest," by Henry J. Cadbury; "The Mennonites and the Quakers of Holland," by William I. Hull; and "William Penn's Influence on the United States Constitution," by Francis R. Taylor.

\$3.50

FRIENDS BOOK & SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

Local developments are taking place very rapidly. I shall hope to write more in detail after the situation becomes normal again. It is stated that a gate will be opened in the city wall between the south and the east gates. This will be almost opposite the University. If this is done we shall be able to eliminate about a mile of distance in reaching the main business section of the city. It will have its disadvantages as well, as it will cause the city to grow all around us where there is now farming area and open space.

We are all well, and aside from the feeling of the tragedy which is being enacted about us, life is much as usual. I should like to write more, but am refraining from doing so lest the letter be censored.

ROBERT L. SIMKIN.

Chengtu, West China.

December 9, 1937.

NATIONWIDE APPEAL FOR CHINA RELIEF

On Tuesday, January 25, the American Red Cross made a nationwide appeal to the American people, "To contribute to a fund to aid in meeting the extreme distress of millions of civilian people in China." The appeal was made by the request of the President of the United States, from whose letter the above phrases are quoted.

This letter from the President and the appeal of the American Red Cross is the culmination of the persistent efforts of the Foreign Missions Conference, representing practically all of the Mission Boards in the United States and Canada, with the cooperation of the Federal Council of Churches and other organizations during the past four months. The committee, appointed at the recent annual meeting of the For-

eign Missions Conference, held in Toronto, Canada, was instructed to approach President Roosevelt urging that the appeal be made through the Red Cross, assuring the President of the whole hearted cooperation of the Missionary Boards in supporting this appeal that it may result in a worthy demonstration of the good will and sympathy of American Christians for their suffering fellow-beings in China.

The Executive Officers of the American Red Cross have promised to use their best efforts to arouse everyone of the 3,700 local chapters to present this appeal effectively to all the people in their communities. Furthermore, they have promised that every dollar contributed will be sent to China without any deductions for overhead expense. The funds will be administered by a committee in China which will distribute them to existing relief organizations including the National Christian Council, the churches, and missions.

AT FARMINGTON QUARTERLY MEETING

Farmington Quarterly Meeting was held at Gasport, N. Y. First Month 22, 23. The opening session at 2:30 p. m. was the meeting on Ministry and Oversight with Sara K. Dillingham, Clerk, and was followed by the regular business session of the Quarterly Meeting with G. Albert Hull, Clerk. At the close a discussion on the subject "What is the Remedy for our Church Group Complacency" was led by Edwin C. Tuller, part-time pastor of Batavia Meeting. Some of the thoughts brought out were, the necessity of realizing the urgency of our message, knowing what we believe, and that we must present Christ as the real solution of any of our problems. Real contact with Him will do away with any of our self-satisfied complacency.

After a delightful social time with dinner served at the Church, the evening session was presided over by Woodrow W. Clark part-time pastor of Gasport Meeting. There were special musical numbers including a solo by Everett W. Chapman, pastor of Collins Meeting. The devotional period was in charge of Ernest Kline who is assisting Edwin Tuller at Batavia. The address of the evening was given by Bryan Archibald, student at Colgate Rochester Divinity School, who under a scholarship recently returned after teaching one year in Japan, and brought us much first hand information in regard to the far east and the causes of the conflict there. Among other things he said that the War conditions were not strange when we consider that the modern transportation, commerce, and communication

had so suddenly thrown together a world of such racial inherited economic and religious differences. He said the wonder was not that some are fighting, but that we were not all at it. He emphasized the thought that the surely coming remedy for this condition was a common ground in the religion of Jesus, who makes us not only regard our own but the other fellow as well.

In the Sunday morning meeting, the message was brought by Parker Borroughs, part-time pastor of Farmington Meeting. After the Bible School which followed, dinner was served to the entire group and lingering farewells said as the various delegations left for their homes. All expressed a time of real spiritual uplift and expressions of deep appreciation were given of the faithful Christian teaching of the young men who are serving as part-time pastors of three of our meetings, and who are students at the Colgate Rochester Divinity School as follows: Woodrow W. Clark at Gasport, Edwin C. Tuller and Ernest Kline, Batavia, and Parker Borroughs at Farmington. We do appreciate the real spirit of Friends way of worship that these young men are carrying on in our various meetings.

RICHMOND FRIENDS FACE ALCOHOL SITUATION

Friends in Richmond, Indiana, met together for the third time this winter on Sunday evening, January 16, this time at First Friends Meetinghouse. All Richmond meetings were represented in the gathering, which was addressed by Dr. Frank D. Slutz of Dayton, Ohio, on "What Can We Do About Alcohol Now?" Three possible educational agencies Dr. Slutz said might be dismissed at once as beyond our reach—press, radio, and the motion picture industry. Three others are at hand and can be used—the home, the church, the school. In these Dr. Slutz, who classes himself as a progressive educator, said it was our duty to "indoctrinate" childhood with a profound reverence for the body. Some excellent books for children and young people are now available. He finds large high school audiences receptive to a genuinely dispassionate scientific presentation of the nature of alcohol's effect upon the body; but he confesses ruefully that he runs into initial resistance because youth has had unsoundly based facts presented by enthusiasts who have "put one over on them." Drama, well chosen with a view to rigidly eschewing that which is emotionally overdone, can be useful.

The Temperance Committee at First Friends served light refreshments.

No man can pollute his body without offending God.

QUARTERLY MEETING AT BETHEL, VIRGINIA

Southern Virginia weather in mid-January is usually at its worst. This year, cold gray skies did not prevent a good representation from the five meetings composing Virginia Quarterly Meeting, when it convened at Bethel, January 15-16, and the meeting room was filled. Bethel is located in Southampton County four miles north of Franklin, site of one of the new Kraft paper mills.

In addition to our local minister, Jesse A. Stanfield, and J. Hoge Ricks, Presiding Clerk of Baltimore Yearly Meeting, William J. Sayers of Richmond, Indiana, included us in his itinerary, and Murray C. Johnson, Field Secretary of North Carolina Yearly Meeting, came up from Greensboro to be with us. The messages of these four men of widely different communities, in an unprogrammed meeting evidenced the Holy Spirit's guidance throughout the sessions.

J. Hoge Ricks forcefully presented the need of faith in God, and in his ability to use his children to influence the lives of others. Citing instances from his own experiences as judge of the Juvenile Court in Richmond, Virginia, he emphasized the need of faith in human beings. Almost always the boy in a detention home who eventually made good has had someone—parent, brother, sister, friend or instructor who believed in him.

Murray Johnson exhorted us to be on the lookout for opportunities to help the spiritual lives of others. If we have something good, we should share it. We need evangelical Quakerism. There is no reason why a Friends Meeting should not grow.

Jesse A. and Vesta J. Stanfield led a conference of Sunday School Superintendents and teachers earlier in the week. This was excellent preparation for the visit of William J. Sayers. He found a group ready to receive his message on selecting helps and conducting a Bible School. Besides contributing to the meeting for worship, he held two special sessions on Religious Education and addressed the Young Friends Quarterly Meeting, at their request.

Friends welcomed the announcement of the award of a Clement Biddle Fellowship for 1938 to Jesse A. Stanfield. A week's visit from Raymond Binford and his wife Helen T. Binford of Guilford College, is anticipated at the time of their Spring vacation.

The meeting closed with expressions of thankfulness for God's presence and the feeling that these sessions had set a high standard for our Quarterly Meeting in 1938.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

JAPAN, CHINA AND OURSELVES

Editor, THE AMERICAN FRIEND:

We have lately been hearing a great deal about "the tragedy of Japan," but as a Quaker I am grieved a thousand-fold worse at the crushing of China and the untold sufferings of the Chinese.

I grant that it may be difficult for the civil population of Japan to sit idly by and see their militarists tear China asunder; but this is not where our real sympathies should lie. The Japanese people have a perfect right to revolt against their leaders and misleaders, and it is up to the Japanese people themselves to clean house within their own borders.

We may have different ideas about the real Japan, exactly as other peoples may have different ideas about the real America, but that is beside the point. It is an assault of one nation upon another nation that we are now confronted with, and it is the Chinese men, women and children who are on the receiving end of the Japanese air bombs, dropped with the full knowledge and sanction of the Tokyo government.

It has grieved me very much to see Friends openly and indirectly express sympathy with the Japanese people, while omitting to mention the sad plight of China. Japan has embarked upon a brutal undertaking, and we must stand aside from such deliberate assaults upon a peaceful nation. Friends must be brave enough to take sides against injustices both at home and abroad. America herself is reeking with injustice, poverty in the midst of riches, and unhappiness, if one only looks for it. The Mooney Case of California is just one shocking example of the miscarriage of justice on a huge scale here at home.

The present acts of Japan constitute the greatest international crime of the twentieth century. When such things can happen in China today, what will happen to other nations next?

If Quakerism is to survive in the twentieth century, we must get down to the fundamental causes of such on-slaughts, as that of Japan's against China, and not merely content ourselves with coming in afterwards to heal wounds which should not have begun to bleed in the first place.

Does our own economic system and industrial management, our social order which we just take for granted, contain seeds of destruction which we allow to

grow on unhindered until they flourish with blood and tears?

As men and women, as fathers and mothers, as guardians of the young, it is our duty to see to it that the children of America do not suffer the fate of the children of Spain and China. What is happening today must rouse us to a new sight, and a new dedication, and we must learn to discard all our old, cherished methods, if they do not work any longer. That quite a few of them do not work any longer is evident. Things move swiftly and we must be careful not to become a stumbling block to those braver minds who see more clearly than we do, where the wrong lies and where the remedies are to be found.

A tradition is a dead thing, if it merely holds us back from new, unpleasant facts in the world to which we must work out an adjustment, and if we withhold sympathy and help from the Chinese people for fear of saying something which may offend the Japanese nation, we have merely become trapped in a dead tradition.

A cautious Quakerism wins no adherents, and no advance in any direction can be made by being over-polite and over-friendly to the wrongdoers. At home we are stern with thieves, burglars and murderers. We must help in creating a situation where thievery, burglary and murder on an international scale are dealt with just as severely.

PETER GULDBRANDSEN.

Berkeley, California.

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THOUGHTS ON THE REDISCOVERY OF QUAKER ESSENTIALS

Editor, THE AMERICAN FRIEND:

I was deeply stirred by reading an article in THE AMERICAN FRIEND, "The Opportunity of Arch Street Friends," a reprint of a paper by Lewis V. Benson which had appeared in the Philadelphia Friend.

Our Friend is gracious in urging Philadelphia Friends to abandon patronizing tolerance and subjective criticism, and in his statement that western Friends are changing their reaction of resentment to one of tolerance. He is wise in believing that the solution is not found in a mutual conclusion that our own ways are best for each of us. It is encouraging to a western pastor to learn that eastern Friends are discovering that the "pay" of a pastor is often less than the "liberation" of a

minister. His last paragraph is particularly gracious where he suggests that Five Years Meeting Friends may be able to take the lead in rediscovering the essentials which have been the basis of Quaker achievement in the past.

One is led to believe that in the mind of our Friend, Five Years Meeting Friends are suffering from: programmed services, the pastoral system, and professional clericalism (the latter at least in embryo).

The writer was raised in a Quaker boarding school, and in a quiet meeting across the pond. In that same silent English meeting he had heard God's call to full-time service shortly after listening to a stirring message on, "Speak to the Children of Israel that they go forward," by that blind minister, John Wilhelm Rountree. He at once entered active work in Sunday School and Adult School in one of the branch meetings in Leeds, and contemplated going as a missionary to Madagascar where he had been born. In a few years he appeared to be led to western United States by way of Canada, having no first-hand knowledge of eastern American Friends. He was just as horrified as any Philadelphia Quaker could possibly be by his first visit to a Friends church; however, his sensitive Quaker conscience forced him back again and yet again in spite of the "shocks" until he received certain religious experiences which he would probably not have received in any other way, and which he still values highly after the lapse of nearly a quarter of a century.

He was recorded a minister and spent many years in pastoral service in the western States. For the past six years he has been in non-pastoral ministry as the way opened, often in unexpected places.

Granted the premise that Friends, including those of the Five Years Meeting, have missed the mark so badly that it behooves us to try to rediscover our essentials, and viewing the matter dispassionately from the three angles of a conservative English Friend, a western pastor, and now an unattached minister, we doubt if any particular mode of worship, the recognition of pastors, or even the training of ministers, any or all of them, are factors causing us to lose our way.

A true Quaker can worship God in a silent Friends Meeting, a pastoral Friend church, a Salvation Army open air meeting, a C. C. C. Camp barracks, or wherever his steps are divinely led. The writer once held a successful evangelistic meeting in a dance hall. It makes little difference to the liberty of the Spirit whether God gives his message through a pastor or through a minister: He wins souls in both capacities provided it is His message. We

have probably all experienced the sorrow of listening to preachers trying to preach, whether pastors or non-pastors who tried to give a message when they did not have one breathed of God to give. As a minister who secured his preparation largely by his own hunger, the writer has often wished he might have had the privilege of a seminary training, with or without the B.D. or D.D. It would probably have made him bigger and better and God would have had more to use. Let's look elsewhere for our diagnosis.

Like all groups of believers, we are prone to bind ourselves around with graveclothes, symbols of things that once had life, but that now throttle and crush and kill. We Friends suffer from ecclesiasticism just as surely as do our Catholic brethren or any other church. When the writer was a boy the traditions of the Elders—with a capital E please—were just as far away from the leadership of the Spirit in their control of the meeting as we Five Years Meeting Friends are far away from the Friends of my boyhood. Frankly, it was because the dead forms of the Quakerism of the "quietism" age had become so dead that there was a revolt, and a new and younger group attempted to rediscover what had become buried under old dead bones. Now, alas, if we are honest, we shall have to admit that our revolt has not resulted in a completely revived Quakerism, and that there do exist pastoral meetings even as horrifyingly smothered in ecclesiastical graveclothes as any traditional meeting in the dearest period of "quietism." We shall even have to admit that a professional, and even a highly trained, pastor is just as helpless to remedy the situation as was the active Ministry and Oversight of an older system.

It may be suggested that if Five Years Meeting Friends would abandon programmed meetings, discontinue the pastoral system, and refrain from training ministers all would be well. If English and Philadelphia Friends had been outstandingly successful in maintaining the Friends message and influence, while we had lost it; if their statistics had gone up while ours had gone down, the argument would have some weight. By their own testimony and the witness of those who visit them, their young people are scarcer than ours, their energy for God is no more vital, their acceptance as Samaritans by those who have fallen among thieves is no more widespread. We shall have to look elsewhere for a cure.

I have in my library a book written in 1858 by my grandfather, entitled, "An Enquiry into the Causes of the Weakness of the Society of Friends." If we are to rediscover lost essentials we

shall have to go further back than Philadelphia. This book recognized that Friends of the eighteenth and early nineteenth centuries had already lost their way, and attempted then to point out a remedy. This book went into the question far more deeply than one can in the compass of such an article as this, and nearly one hundred years ago the three chief causes of weakness were listed as "deficient religious instruction of the young," "undue pursuit of wealth," and "the system of outward peculiarities." Are these not thought-provoking even now?

In closing may I suggest that we accept the premise that we have lost at least some of the essentials which have been the basis of Quaker achievement in the past, and admit that all Friends have tenaciously and honestly held on to what they believed to be essentials. Let us foster a real effort to truly rediscover what are essentials, to be tolerant of non-essentials, and by prayerful waiting upon God and upon one another, try to so reconstruct and unite our approach to the public with our still needed message that we may still, please God, be of value to him and to his Kingdom.

JOSEPH S. FOX.

San Diego, California.



JOSEPH MOORE REMINISCENCES WITH ADVICE STILL GOOD

Editor, THE AMERICAN FRIEND:

Some months ago, I read your articles in THE AMERICAN FRIEND giving an account of a visit to the Guilford College Centennial, and referring to other points of historical interest which I had also visited in the '70's, soon after the close of the Civil War. I enjoyed these articles very much as they brought up so many pleasant memories.

Among the things you picked up was one given in the number of July 22, page 307, first column: "An old woman Friend said she did not believe Joseph Moore had a college education as she could understand every word he said." This occurred in 1870. That such a saying should live so long, and be picked up so near intact is very interesting. I am sure that I am the only living person who can recall the facts of the saying.

I was a Sophomore at Earlham College in 1869. The Ionian and Phoenix Societies were to give a public entertainment, and they put me on for an oration. There was a saying at that time to the effect that a Sophomore knew more than he would ever know again. Whatever that saying may signify, I was evidently a typical Sophomore. I thought an oration should have an abundance of sound and command a great many fine-flowing gestures. In

accord with this thought I wrote the oration, and criticised and polished it until it seemed in my opinion to be the finest piece of oratory I had ever read; with the glory of the gestures in addition.

All of our orations and essays had to be handed to the professors for criticism before being presented to the public. I handed mine to Joseph Moore and he gave it back the next evening. All my big words were marked out, and all my long sentences were scratched from end to end. The beautiful sound and the glory were absolutely demolished. It reminded me of an old hen scratching for food and finding none. At the bottom Joseph Moore wrote: "Please rewrite." "Rewrite what?" I said to myself. "The sound and the glory are all gone and what is there to rewrite?" My indignation went up toward the boiling point in a few seconds. It was well that I did not see Joseph Moore on that evening. I could not sleep that night but meditated and decided that I would pick up what I could of the wreckage. In the new address no sentence was longer than one line across a sheet of foolscap paper. One word had three syllables, two words had two syllables, and all the others were monosyllables.

I gave the revised copy to Joseph Moore, and suspected he would mark two lines across each page in the form of an X. He returned it the next day without a scratch and at the bottom was written O. K.—A number 1. Now I was indignant again for I thought it would be humiliating to use this for my oration. But after racking my brain to find a way to reconcile myself to the situation, I found on the upper shelf of my cranium a package labelled "Common Sense," and on it a slip of paper with the following statement: "Joseph Moore knows more than you do." I said to myself: "Well, I hadn't thought of that. But I will try this out and if I am humiliated I will lay the blame on him."

The time came and I had the oration well memorized. The sentences went off like firecrackers and the gestures were plenty, but they had to come and go quickly or be out of time. The people smiled, they laughed, they cheered; at the last a regular ovation.

Another Sophomore had an oration fully as rich as my first one. Under one sentence his critic wrote: "Please consult your dictionary." I quote the sentence: "Washington! Behold him, a man fabulous in mind and fictitious in character."

After I had finished the course at Earlham College in 1871, by the recommendation of Joseph Moore I became the Principal of New Garden Boarding School, (now Guilford College, N. C.) Some time that Fall I was asked by a Methodist pastor to occupy his pulpit

one Sabbath. This was in a little village on Deep River where many girls were employed in the cotton mills. When I arrived the house was crowded, for the most part with young people. I was surprised to see so many, mostly girls. I prayed that I might give them a message that would do them good. Their attention was perfect and after the meeting closed many came and thanked me for the message.

Outside the house a rustic old farmer, with his twelve inch iron gray beard, came up with a smile all over his face wherever the hair would let it appear. His eyes were sparkling under his massive eyebrows, and with a firm grip on my hand he said: "How are you Jo?" I said: "Quite well, thank you, but my name is not Jo." "Ain't you Jo Moore?" he inquired. "No," I said, "but I am one of his students." "Well, well, I thought you was Jo Moore; I could hear and understand every word you said. You talked just like a man that had no larnin'."

Again I said to myself: "Hurrah for Joseph Moore."

May I pass on to other speakers and writers some advice given by Joseph Moore. He did me good, and he may yet do you good. He is not dead, but still lives in the lives of his students and others that came under his influence. He advised that in speaking or writing always use words that the common people could understand. Then *all* can understand.

In giving an address, keep your chin up, at least on a level with the congregation. Many speakers, especially ministers, in giving an apt illustration, will lower their chins and voice too, sometimes to a whisper, so that the point is lost to many in the audience. Keep your chin and your voice up, and don't floor your illustrations. Speak to the fellow in the far corner of the room. Then they will all hear. This was the advice of Joseph Moore to one of his students.

GEORGE N. HARTLEY.

Fountain City, Indiana.



THOUGHTS IN CONNECTION WITH
HOWARD KERSHNER'S CONCERN

Editor, THE AMERICAN FRIEND:

I have two thoughts in connection with Howard Kershner's lively concern in the last issue of THE AMERICAN FRIEND.

First, even a pastoral Friends meeting is an organic whole, and many pastors would not if they could, violate the control of the meeting by its own membership to arbitrarily introduce wide changes in customary procedure. The meeting is our meeting rather than mine, and the preferences of the constituent members are to be sensitively considered in ministering to the spiritual needs of the

meeting. It will be found that the programmed sermon is not so much a passion of the pastoral leadership as it is a requested ministry. Dare we here, more than anywhere else, proceed violently to accomplish a good end by overriding real preferences?

A second thought is that as a worshiper I would have serious qualms of my own about worshiping in an atmosphere of sheer novelty every Sunday, where the accustomed habits of the spirit would be tortured by a complete change of approach in the hour of worship each time. Worship makes prized use of the familiar.

It surely is true that repetitious and unrelated "exercises" in the meeting for worship should give place to some ordered opportunity for the soul to find simple and yet adequate language for its experience of worship. There can be improvement.

There are three Friends meetings in Richmond each Sunday on the basis of silence, so that opportunity is not lacking.

W. BRUCE HADLEY.

Richmond, Indiana.

VISITS OF FRIENDS NOTED
AT NEW LONDON

New London, Indiana, Friends have appreciated some visits made by missionary speakers this year.

Merle L. Davis addressed the meeting at the morning service, December 19, bringing us personal descriptions of his recent visit to Palestine and Africa. In the evening, he showed his motion pictures at Russiaville to the meetings of the Quarterly Meeting.

Charles Vincent was at New London speaking at New London High School, December 15.

Quarterly Meeting, at New London, was addressed by E. Howard Brown at the Ministry and Oversight session on Friday, January 14, Fredric E. Carter, Yearly Meeting Superintendent, was present both Saturday and Sunday morning bringing, as always, practical messages. On Sunday afternoon, Charles DeVol of Marion College gave a stimulating description of his experiences while in Nanking, China.

Early in the year a reception in honor of our new pastor and wife, Allen and Izetta Reynolds, was given. A program of music and speeches and refreshments was enjoyed. They are entering wholeheartedly into the community and church interests. A social committee has been organized to give the friendly contact at all church functions.

Thanksgiving services were in charge of the Stewardship Committee, and an address on Thanksgiving by Allen Reynolds closed a good program. The Social Committee served refreshments and

helped make the social hour a mutual benefit.

Christmas week was filled with class socials. At the young Friends group, the exchange of gifts was toys for hospital children. The Women's Mizpah Class visited twenty-three homes of shut-ins and aged, cheering them with candies and fruit. The Bible School program was given Christmas eve, featuring a good playlet with music. All the children were remembered. The pastor gave every member a copy of "The Upper Room" for their devotions.

We are looking forward to a lecture from Judge Bales at the church very soon.

CARMEL YOUNG PEOPLE
ORGANIZE

Carmel young Friends recently organized a Quaker Club of forty members of High School and College age. The first four meetings were of an inspirational nature, conducted as a young people's rally with able speakers on subjects suggested by the United Youth Movement. The subjects chosen were, "Youth and Leisure Time," "Youth Solving the Liquor Problem," "Youth Breaking Down Barriers," and "Personal Religious Living." The attendance reached eighty-nine young people and a sound system was installed which carried the messages to the adults in the main auditorium.

From this interested group was formed the "Carmel Quaker Club" and also an Intermediate C. E. of twenty members. The pastor, Donald B. Spitler, was anxious that these young people know more of Friends history and belief and found a ready and interesting leader for this course in Marianna Brown, who is much loved by the young people. She gave us a series of eight lessons lasting eight Sundays.

The plans for the coming months will include a study of the American Friends Service Committee, their work past and present, a similar study of our missions and other subjects directly related to Friends. We hope to use a number of films in bringing some of this information. One Sunday night a month we will conduct a forum discussing Friends and their relation to current world problems. We will also conduct the Sunday evening service once a month. Our purpose is to train our young people to take their place in the church, other immediate aims are buying paint for one of our churches in our Tennessee mission, preparing a class for church membership, and sending twenty delegates to our young people's conference at Camp Mack, June 13 to 17. Our highest aim is trained leaders that strive to follow more closely our Divine Leader.

QUAKERDOM . AT . LARGE

May Hunt, of Whittier, California, who for many years was Librarian of Penn College, has been appointed to a position in the Los Angeles County Library, as reported in the *Penn Chronicle*.

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The February issue of *Readers Digest* contains an article, "They Call Themselves Friends," by Marc A. Rose, journalist, which describes with understanding and appreciation the various social frontier projects being carried on by the American Friends Service Committee.

* * * *

Gordon Bowles of Harvard University, younger son of Gilbert and Minnie Bowles, and already a widely known anthropologist, has been appointed to the Faculty of the University of Hawaii. Thus he and his brother, Dr. Herbert Bowles, will both be residents of Honolulu.

* * * *

Theodore Riggs, an English Friend who did famine relief work in Russia in 1920 or thereabouts, has been knighted for distinguished service in agriculture in New Zealand. His "Lady" is an American Friend, who was Esther White, also a "veteran" service worker, a sister of Thomas Raeburn White of Philadelphia.

* * * *

Ellis A. and Clara M. Wells maintain a college students home in Whittier, California, which is becoming something of an international house. Among the nationalities now represented, they report, are Spanish, Korean, Dutch, Swedish, German, Scotch and Irish. Under any but the most friendly auspices, we would call that some confusion of tongues.

* * * *

Etta Albrecht of Hamburg, Germany, daughter of Hans Albrecht, Clerk of the German Yearly Meeting, arrived in the United States this week to become an interne teacher at George School. Since her graduation at Earlham College three or four years ago and her graduate work at Bryn Mawr, she has completed with distinction her university work in her home land.

* * * *

Allen D. Hole Jr. and his wife, Helen Bell Hole, have been chosen by the American Friends Service Committee to represent the latter at the Friends Center in Paris. They are now at Princeton University where Allen is working for his doctorate in French. They will succeed Mahlon and Vivian Harvey, who are returning home after some years of splendid service at Paris. Next Fall Mahlon Harvey is to join the Faculty of Whittier College.

Now it can be told. When "down east" last week we learned that the "principals" in the Quaker wedding described by John LaFarge in the Catholic periodical, *America*, reproduced in our last issue, were L. Hollingsworth and Martha Speakman Wood of Mt. Kisco, New York. They were quite surprised to see the article in THE AMERICAN FRIEND and promptly sent a copy of the paper to their Catholic friend, the author.

* * * *

Friends who remember the visit of Bertram Pickard to this country last Autumn will be interested in this word gleaned from the January 14 issue of *The Friend* (London). Irene Pickard, his wife, writes from Geneva: "I am glad to be able to report that Bertram's eye is recovering as well as it is possible, and our very first-class oculist here holds out definite hope of a complete cure and a return to normal work in February."

* * * *

Following his graduation from Wilmington High School and College, Edrom Peelle Hiatt, whose marriage to Dorothy Lang is announced in this issue, took his masters degree in biology at Haverford College. He was an instructor at Duke University for two years and is continuing work on his doctorate at the University of Maryland Medical School. Dorothy Hiatt is also connected with the research department of the University of Maryland. They will reside at 1018 North Charles Street, Baltimore, Maryland.

* * * *

Rufus M. and Elizabeth Jones sailed Tuesday for South Africa on the *S. S. City of New York* of the American-South Africa Line. They go under concern to visit the universities and colleges of that country where Rufus will speak to the student bodies and faculty groups. They will visit scattered Friends in South Africa, and on their way out of the Continent plan to visit our missions in British East Africa. In the Spring they will be joined by Thomas and Esther Jones of Fisk University, and together will study the tense race situation in South Africa.

* * * *

Merle L. Davis, Executive Secretary of American Friends Board of Missions, gave lectures illustrated with motion pictures on conditions as he found them in Palestine and Africa, at an all day session of the Missionary Union of Wilmington Yearly Meeting, held at the local church, Wilmington, Ohio, January 18. Murray S. Kenworthy of Carthage, Indiana, conducted the afternoon devo-

tion and talked of the need for volunteers in the mission field. Virginia Peelle, President of the Woman's Missionary Union of America, told of the General Conference to be held in Whittier, California, May 18-22.

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Under the caption, "Idaho's Onion King Repays a Presidential Call," the pictorial magazine, *Life*, January 17, presented pictures of Hubert C. Peckham of Wilder, Idaho, who won fame last Fall by producing the largest per acre onion crop anywhere in the United States. While motoring through the Northwest, President Roosevelt paid a visit to the Peckham home and the Peckhams were invited by President and Mrs. Roosevelt to visit them at the White House. The third picture, as of December 28, shows Hubert Peckham, wife and son in front of the White House where they were entertained at luncheon. Hubert Peckham is a brother of Lilly Pickett, wife of Clarence E. Pickett.

NEWS OF OUR MEETINGS

Rosa Lee Halstead of Wilmington, Ohio and Ralph Hulick of Batavia, Ohio were main speakers at the Wilmington Young Friends Service, Sunday morning, January 9.

* * * *

Forest Avenue Meeting, Portland, Maine, reports good attendance at morning meetings for worship. For the past year the Bible School has had an attendance averaging ninety-nine with an enrollment of one hundred and twenty. Christmas week had special enjoyable features including carols on Christmas eve by thirty young people under the leadership of the pastor, Lindley Cook, sung throughout the community. A Christmas party was well attended and the people of the community were pleased to receive Christmas card pictures of the pastor with his wife and son taken by the fireplace in their home. The young Friends held a "Watch Party" program, following a sleigh drive in the early evening, a lunch at the church and a devotional service the last half hour preceding the passing of the old year.

* * * *

Leannah Hobson Williams and her husband have moved from the farm and their new address is Darlington, Indiana, which change she would like her correspondents to note. She still goes to Farmers Institute as pastor of the meeting, which work she enjoys and seems to do it as easily as when much younger. Besides her pastoral work

here she has been privileged to speak in thirty-one churches of different denominations. * * * *

The meeting at Colorado Springs, Colorado, has moved their church building and the basement is almost completed, which they are using, and are enjoying an increase in attendance both in Bible School and in the meetings for worship. On January 30, a series of revival meetings was begun. The pastors, Scott and Grace Clark, are working hard to build up the church and the Lord is blessing their labors.

NEWS ITEMS FROM THE NATIONAL CAPITAL

Helen Betts and Mary Pennington are traveling in Mexico and Central America, returning to the States early in February.

Bertha Brown Lambert and Jessie Gidley Carter sailed on January 22 for several months travel in southern Europe.

Wolfgang and Margaret Seiferth, who moved to Washington from Syracuse last October (Wolfgang Seiferth teaches German at Howard University) have been instrumental in starting an Interracial Forum, which had its first meeting on January 22, at the International Student House, with students from the House and from Howard University taking part in the discussion under the able leadership of Dr. Alain Locke. Dr. Locke's very realistic, somewhat discouraging, and profound address, on "Negro Racism and Its Dilemmas" provoked long discussion. On February 19, Dr. Mays, Dean of the School of Religion at Howard University, will address the forum on "The American Church in Race Relations." On March 19, M. K. Alexander, from the University of Madras, will speak on "The Message of Gandhi in Racial Conflicts." These forums will meet at the International Student House, 1708 New Hampshire Avenue, Washington, D. C., at 8 p. m.

Dr. Virginia Alexander, of Howard University, was the honor guest at a tea given recently by Rebecca Carter Nicholson, at her home in Silver Spring, Maryland.

The Social Service Committee of Alexandria Monthly Meeting, 1811 Eye Street, had a very successful bazaar and motion picture program on January 14 at which funds were raised for Friendsville Academy, in Tennessee.

A very important two-day conference on Consumer Cooperatives and Credit Unions will be held at the Florida Avenue Meetinghouse, February 14 and 15, sponsored by the Federal Council of Churches, the National Catholic Welfare Conference, and the Central Association of Jewish Rabbis of America.

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FRIENDS IN CINCINNATI ARE ACTIVE

The Cincinnati, Ohio, Meeting is quite encouraged over its substantial gains in membership during 1937. Sixteen new members were received at the November Monthly Meeting, and at present the applications of two young men are before the Meeting. Three of these new members came by "convincement."

Robert M. Jones is beginning his second year as pastor of the Meeting. Some new activities have been started, such as an intermediate boys' hobby club, that meets once every two weeks. A men's League was organized and is progressing nicely. A program of night meetings has

been started. Two Sunday evenings a month, Friends meet in homes for informal meetings, then on the other Sunday evenings a motion picture program is given in the Sunday School room. Both types of meeting are proving popular and helpful.

A church bulletin, *The Quaker*, is printed each week, carrying news of the activities of the Meeting, and giving a spiritual message. Those of our membership who are not in meeting on Sunday morning, receive their bulletin through the mail. Recently the Meeting had the opportunity of having Arthur Santmier of the Knoxville, Tennessee, Meeting with us. He gave a very helpful and enlightening address on the Missions in Alaska, where he once served.

Following in the wake of the inspiring National Preaching Mission in Cincinnati, the churches in the Mt. Auburn

area united in a most successful eight-day preaching mission. This inter-church relationship was most productive.

As Cincinnati is one of the gateways to the south, we are always happy to have Friends stop and worship with us when traveling through the city. The Meeting is located in its new meeting-house, about three miles from the center of the city, in Mt. Auburn, accessible by street car, and three blocks off the car line.

SALEM QUARTERLY MEETING AT CAMBRIDGE

Salem Quarterly Meeting, belonging to the Yearly Meeting of Friends for New England, met at Cambridge, Massachusetts, on January 15. This was the first occasion since the completion of the new Friends Meetinghouse at Longfellow Park that Boston Monthly Meeting has had the opportunity to entertain the Quarterly Meeting session. The attendance was somewhat larger than usual, with luncheon being served at the new Friends Center for about one hundred thirty Friends.

The outstanding event of the sessions was the address given in the afternoon by Moses Bailey, who is Professor of Old Testament Literature at Hartford Theological Seminary. He took as his topic, "Protestant or Quaker?" While in many respects, he said, Friends share the religious outlook of other Protestant churches, in one important respect we stand out as different, namely: in our basis of religious authority. Revolting against the authority of the Catholic Church, the Protestants took the Bible as their authority. It was the differing interpretations of the Bible as made by various honest men that gave rise to the large number of Protestant sects. With Friends, however, the Bible has never been the sole basis of our religious authority, inasmuch as we have always felt that our basis is primarily an inner one, an experience of the living Christ, or of the Light Within.

Moses Bailey then went on to describe the way in which many Protestants have lost their faith in the Bible as the basis of their religion. While many maintain a sentimental respect for the Bible, it has become for them a dead book. Such persons are to be pitied; they are religious, but the authority which satisfied their fathers does not now meet their need.

This situation, Moses Bailey said, presents an opportunity for Friends to lead these others, who have lost their religious moorings, to a discovery of that inner authority which we have felt gives us a firm foundation. While they probably will not become Friends, we have a responsibility to share with them this aspect of our Quaker heritage which they so sorely need.

QUAKER
EST. 1893

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At George School boys and girls often find hobbies which continue in interest for them throughout their lives.

For information about the course of study, tuition rate, scholarships, etc., address:

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

SPECIAL ACTIVITIES AT FAIRMOUNT

The Church Forum Program which Friends have been sponsoring for the third consecutive year is proving this year to be quite successful from the standpoint of numbers in attendance. Sunday, January 16, more were present than heretofore. A pleasing fact.

Anna Garretson very ably conducted the Leadership Training Class, in the afternoon at five o'clock, following the outline of the National Board of Religious Education using the course entitled, "A Christian Message to a Modern World." She was a delegate to the Friends World Conference in Philadelphia. At the close of this session, L. O. Chasey of Marion Friends Meeting and former Secretary to the late Harry G. Leslie, presented most appreciatively the truth and beauty of the epistle to the Hebrews.

The discussion period which follows the lunch and social hour was led by William J. Sayers, on January 9, and by Merle L. Davis, Administrative Secretary of the American Friends Board of Missions, on January 16. The main address was given in the auditorium, January 9, by John J. Harny and the following Sunday by Merle L. Davis who showed motion pictures taken last August on his visit to the Friends Mission Station in Kenya Colony, East Africa. J. Arthur Funston of Earlham College spoke in the church auditorium, January 23, and our neighboring pastor of the Methodist Episcopal Church conducted the discussion group.

Our pastor, Parvin Bond, the committee in charge and members feel and hope these uplifting and informative programs by able Christian leaders will be a real help to better Christian living in our community. The Forum Programs, six in all, are continuing each Sunday, until February 13.

BIRTHS

MOYER—At Richmond, Indiana, January 13, 1938, to Everett and Eva Moyer (the former, the custodian of the Friends Central Offices), a son, William Lee.

PEELLE—To Miles and Eleanor Peelle, Adrian, Michigan, January 17, 1938, a son, David M. He is the grandson of J. Irving Peelle, clerk of Wilmington Monthly Meeting.

MARRIAGES

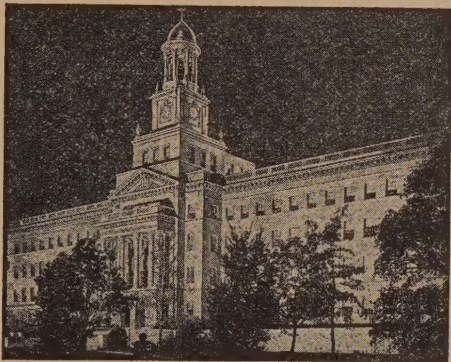
HALL-RATLIFF—At the Friends Church, Fairmount, Indiana, December 25, 1937, Pauline Ratliff, daughter of Ancil E. and Ruth Harvey Ratliff, to Roy Meredith Hall. Parvin W. Bond, minister.

HIATT-LANG—At the Presbyterian Church, Pittsburgh, Pennsylvania, December 30, 1937, Dorothy Lang of Pittsburgh, Pennsylvania to Edrom Peelle Hiatt, son of Burritt and Harriet Hiatt, members of Wilmington Monthly Meeting. (See Quakerdom-at-Large paragraph.)

JONES-BALES—At Byers, Kansas, November 25, 1937, Esther Arlene, youngest daughter of A. J. and Bessie Bales, to Jack Jones of Rosharon, Texas, son of Mr. and Mrs. Galon Jones of Chandler, Oklahoma. The bride attended Friends University and the groom Business College at Chillicothe, Missouri. The ceremony was performed by Rev. A. J. Bales, father of the bride.

DEATHS

ALLEN—At the home of her daughter, Edna M. Metcalf, near Salem, Oregon, January 2, 1938, Mary E. Allen in her ninety-third year. The youngest in a family of ten children, she was born in Parke County, Indiana, March 29, 1845, the daughter of William and Achsa Vestal Hill. It was her privilege to attend Bloomingdale Academy under the Quaker Gamaliel, Barnabas C. Hobbs, after which she taught school for a few years. In 1865 she was married to William K. Allen, who died in 1905. To this union five sons and a daughter were born of whom three survive. Pioneers in spirit, William and Mary Allen followed the Quaker frontier, living successively in Indiana, Illinois, Kansas and Oregon. In Kansas they helped establish Hesper Academy and were active in the support of the missionary work then being started by that Yearly Meeting. Wherever their lot was cast, both contributed richly to the religious, educational and civic life of their meeting communities. Mary Allen was long an active worker in the W. C. T. U. Faithful in good works and radiant in spirit, she was a true mother in Israel. Funeral services were held, and burial made, at Newberg, the former home of



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73RD ANNUAL STATEMENT

THE COMPANY presents with satisfaction the following improvements in its business during 1937: ASSETS increased \$15,670,000 to \$331,214,000, the highest figure in the history of the Company. INSURANCE IN FORCE increased to \$961,125,000, a gain of \$18,180,000 during the year as compared with \$8,009,000 in 1936. NEW PAID INSURANCE amounted to \$75,872,000, a gain of \$6,685,000. PAYMENTS TO POLICYHOLDERS during the year amounted to \$25,294,000. Such payments since organization in 1865 now total \$593,241,000. It is a striking fact that these payments to policyholders since organization, plus the assets now held for their benefit, actually exceed by \$116,077,000 the total premiums received during the seventy-three years.

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ASSETS

Cash	\$7,732,261.48
U. S. Government Securities	70,970,357.00
Bonds	104,030,823.00
Mortgages on Real Estate	64,215,779.20
Stocks	4,196,116.00
Loans on Policies of the Company	45,437,295.49
Real Estate	24,969,596.85
Accrued Interest	3,574,019.15
Overdue Interest	716,557.74
Deferred and Uncollected Net Premiums, etc.	5,370,978.53
The Total Assets Are	<u>\$331,213,784.44</u>

LIABILITIES

Reserves for Policies and Supplementary Contracts	\$296,534,693.29
Dividends Left With the Company	4,586,294.48
Dividends Set Aside for Distribution	5,540,000.00
Premiums Paid in Advance	3,333,031.41
Policy Claims	725,761.07
Estimated Taxes Accrued, Payable in 1938	727,380.00
Miscellaneous Liabilities	295,841.88
Contingency Reserves	
Special Investment Depreciation Reserve	1,000,000.00
General Asset Fluctuation Reserve	8,226,499.00
Mortality and Disability Fluctuation Reserve	10,244,283.31
TOTAL, Equaling Assets	<u>\$331,213,784.44</u>

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Fourth Month 1st

To obtain these blanks or further information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

the Allens, with Pres. Levi T. Pennington in charge.

HINSHAW—E. Henry Hinshaw, at his home in Indianapolis, January 6, 1938. He was born in Lynn, Indiana, and had been a resident of Indianapolis forty years. He was a member of First Friends Meeting. Survivors are his widow, one daughter, two sisters and one brother. Burial in Crown Hill Cemetery. Errol T. Elliott, minister.

JONES—January 6, 1938, Calvin W. Jones, a member of University Friends Church, Wichita, Kansas, for forty years. He was a son of Lewis and Emmeline Jones and was born at New London, Indiana, in October, 1859. A birthright Friend, he was always a faithful member of the church. He came to Kansas in 1877 and a few years later married Bell M. Huntington, who preceded him several years ago. He later married Frances Dodge, who with his daughter, Blanche Jones Kemp, together with two brothers and three sisters, survive him. Chas. O. Whitely conducted the funeral services January 8, at University Church.

SCRIVEN—LeRoy Scriven, a member of University Friends Church, Wichita Kansas, on January 1, 1938, after a short illness, at the age of sixty. He had been a member of University Church many years, having been educated at Friends University and Washburn College, To-

peka. He was married to Miss Nellie M. Pond in Topeka, November 25, 1909, who with their daughter Annabelle and son Robert, his mother, two brothers and four sisters survives him. Funeral services were conducted at University Church January 3, in charge of Chas. O. Whitely.

SOCWELL—Elizabeth Ann Johnson, on December 28, 1937, at Pacific Palisades, California. She was the widow of William P. Socwell, who died in May, 1936. She was a resident of Indianapolis many years and was superintendent of Friends Boarding Home for Girls, which later became the Bertha Ballard Home. Until their removal to California in 1919, she and her husband were active, well beloved members of First Friends Meeting, Indianapolis, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:00 a.m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Valjejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 3-9384.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Meeting for worship, First-day at 11 o'clock, in Dade County Security Building (15th floor). N. E. First Avenue, near First Street. Sara Parry Thomas, Clerk, 1220 S. W. Twenty-third Court, Miami, Florida. Visitors welcome.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a.m. Meeting for Worship at 10:30 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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